W. THE ROMAN TRIAL AND MOCKING. MARK 15:1-20

The Sanhedrin try to pin a *political* charge on Jesus of the kind which the authorities would be interested in. The Romans were not concerned about the internal religious disputes of the Jews. But Pilate was not convinced that he was a political activist. Nevertheless, he had Jesus flogged. Normally, the victim would not have survived. In that way Pilate would have had it both ways because the nuisance could have been removed without the need to justify a formal death penalty. Unfortunately - from Pilate's point of view - Jesus survived the flogging, and so he had Jesus crucified to keep the crowds happy. The Passover celebrated Israel's liberation from a former oppressor. There would have been a lot of unrest. Pilate was trying to calm the situation down and keep everybody in a good mood. What better way to do this than to have a public execution, which everybody enjoyed, and to show how sensitive the regime was to Jewish opinion?

Having mocked Jesus as a prophet after the religious charge, they then mocked Jesus as a king after the political charge. And then they took him off to be crucified. The detail of the Passion narrative corresponds closely to the Old Testament descriptions of the Suffering Servant and the righteous sufferer: *Isaiah* 50:6; 53:3,5; *Psalms* 22:7-8,18; 69:21; 109:25; *Lamentations* 2:15).

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JESUS BROUGHT BEFORE PILATE
MORTIER